EDITOR'S INTRODUCTION

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The procedures of reflective teaching are very similar to the teaching performance test developed by Popham (Houston, 1986, p. 1887).

Dewey must be spinning in his grave (anon)!

Introduction

When I first heard the phrase "reflective teaching" used outside the context of teaching children to be reflective (the "old" reflective teaching), I was immediately interested. Having studied Dewey and the history of teacher education--especially Dewey's teacher education, for several years, I wondered if teacher educators were finally going to become concerned with how to make reflective teachers, a necessary condition for the success of a progressive education program. I became less sanguine after reading three dozen sources on the subject. Dewey was there, but only in the first couple of paragraphs, only in truncated spirit, being used mainly as a totem. And, worst of all, almost no one suggested Dewey be read to understand more about reflective teaching.

With continued reading, the potential complexity of what has become a mini-revolution called the "reflective teaching movement" became clear. Tom in "Inquiry into Inquiry-Oriented Teacher Education," provides a good indication of the breadth of the movement in the following list of "program conceptualizations":

> Among the many program conceptualizations aimed at developing "habits of inquiry" (Zeichner, 1983, p. 6) are proposals for creating self-monitoring teachers (Elliott, 1976-77), reflective teachers (Cruickshank and Applegate, 1981; Zeichner, 1981-82), teachers as continuous experimenters (Stratemeyer, 1949), adaptive teachers (Hunt, 1976); teachers as action researchers (Corey, 1953; Schumsky, 1958) teachers as applied scientists (Brophy and Evertson, 1976; Freeman, 1930), teachers as moral craftsman (Tom, 1984), teachers as problem solvers (Joyce and Harootunian, 1964; Wright, 1978), teachers as hypotheses-makers (Coladarci, 1959), teachers as clinical inquirers (Smyth, 1984a), self-analytic teachers (O'Day, 1974), teachers as radical pedagogues (Giroux, 1983), teachers as political craftsmen (Kohl, 1976), and scholar teachers (Ellner, 1977, Schaefer, 1967; Walton, 1960) (Tom, 1985, p. 35).

The variety is actually greater than suggested by this list because Tom goes on to show a vast difference between two of the most documented authors, Cruickshank and Zeichner, who use similar language.

Now, about a decade since its beginning, reflective teaching is clearly becoming an important part of some preservice and in-service teacher training programs. Having strong support from the Journal of Teacher Education; an early hero, Donald Schon (author of two important books on the subject and two invited A.E.R.A. addresses); program support at major institutions such as Stanford, Ohio State and the University of Wisconsin; several new texts a year; a widely used monograph written by Don Cruickshank backed by Phi Delta Kappa; a growing research base from various dissertations; an ever widening debate over

concepts such as 'practical reasoning,' 'practical judgment,' and 'practical argument' among philosophers; a natural link to the enormous interest in qualitative research and even signs of a bandwagon effect with a book intended to "make" administrators reflective practitioners, it seems the mini-revolution might last.

Dewey's Reflective Teaching

It is clear that Dewey feared the impact of an unreflective teacher. As early as the lab school years, Dewey resisted publicizing his work, as he explained in a letter to William Torrey Harris:

> because of the comparatively uncritical intellectual attitude of teachers on such subjects. If I thought that an audience would take the material for what it is worth, after they had sized it up in their own minds I should feel more ready to take the responsibility. But so many teachers are simply looking around for something that somebody else has said, and are so willing to swallow in all whole, that I hesitate about putting any additional temptations in their way (Dewey, 1903).

Dewey continued to worry about and write about teachers' failure to think for themselves (or be encouraged to) at different times during his career. Ten years later he lamented that

> when the teachers who are doing most, if not all, of the teaching have nothing whatsoever to say directly about the formation of the courses of study and very little indirectly; . . . when they have no means for making their experience actually count in practice, the chief motive to the development of professional spirit is lacking. . . . The situation would be ridiculous if it were not serious . . . (Dewey, 1976a, p. 111).

After another decade, Dewey again noted in "The Classroom Teacher," that "teachers were still shackled by too many rules and prescriptions and too much of a desire for uniformity of method and subject matter" (Dewey, 1976b, p. 187). In a strong statement made directly to administrators, a 1937 speech to the National Education Association's Department of Superintendence, Dewey made it abundantly clear that administrators had a crucial role to play in democratizing education and empowering teachers (to use our modern term):

> The argument that teachers are not prepared to assume the responsibility of participation deserves attention, with its accompanying belief that natural selection has operated to put those best prepared to carry the load in the positions of authority. Whatever the truth in this contention, it still is also true that incapacity to assume the responsibilities involved in having a voice in shaping policies is bred and increased by conditions in which that responsibility is denied. . . . The delicate and difficult task of developing character and good judgment in the young needs every stimulus and inspiration possible. It is impossible that the work should not be better done when teachers have that understanding of what they are doing that comes from having shared in forming its guiding ideas (Dewey, 1981b, pp. 223-224).

Dewey's long concern about the lack of intellectual independence in teachers did not cause him to abandon the teacher. He said, for example, in "The Classroom Teacher," that "the truest thing said in education is, 'as is the teacher, so is the school'" (Dewey, 1976b, p. 183). Dewey's faith in the teacher, especially the teacher we have begun to call the reflective teacher, cannot be overestimated. In fact, Dewey put the teacher at the very center of educational success, "because the classroom teacher stands for this element of personal individual contact, while administration and organization are influences which are modified as they reach the pupil through the teacher, the central problem is how to use all of our existing resources in developing the classroom teacher" (Dewey, 1976b, p. 184).

Although this "Introduction" is too brief to completely connect Dewey's concept of reflection to the activity of teaching, a prima facie case is not difficult to make. In How We Think, his treatise on reflective thinking, Dewey offers this explanation:

> Reflection involves not simply a sequence of ideas, but a *con*-sequence--a consecutive ordering in such a way that each determines the next as its proper outcome, while each outcome in turn leans back on, or refers to, its predecessors. The successive portions of a reflective thought grow out of one another and support one another; they do not come and go in a medley. Each phase is a step from something to something--technically speaking, it is a *term* of thought. Each term leaves a deposit that is utilized in the next term. The stream or flow becomes a train or chain. There are in any reflective thought definite units that are linked together so that there is a sustained movement to a common end (Dewey, 1981a, p. 114).

And in an important essay attacking education's false dualisms, "The Relation Of Theory and Practice In Education," Dewey outlines a similar organized plan of learning to teach:

> Only by beginning with the values and laws contained in the student's own experience of his own mental growth, and by proceeding gradually to facts connected with other persons of whom he can know little; and by proceeding still more gradually to the attempt actually to influence the mental operations of others, can educational theory be made most effective. Only in this way can the most essential trait of the mental habit of the teacher be secured--that habit which looks upon the internal, not upon the external; which sees that the important function of the teacher is direction of the mental movement of the student, . . . (Dewey, 1977a, p. 262).

For Dewey, (as current research is now beginning to find) reflection is much more strongly associated with the expert teacher than the novice. In one of Dewey's clearest descriptions of reflective teaching he says the following:

> It is almost impossible for an old teacher who has acquired the requisite skill of doing two or three distinct things simultaneously--skill to see the room as a whole while hearing one individual in one class recite, of keeping the program of the day and, yes, of the week and of the month in the fringe of consciousness while the work of the hour is in its centre--it is almost impossible for such a teacher to realize all the difficulties that confront the average beginner (Dewey, 1977b, p. 254).

Dewey continues his distinction between the beginning (novice) teacher and the experienced (expert) teacher by contrasting two kinds of preparation, one controlled by the method of intelligence (reflection) the other based in reaction and mechanical responses. The following describes the reflective model:

> Ultimately there are two bases upon which the habits of a teacher as a teacher may be built up. They may be formed under the inspiration and constant criticism of intelligence, applying the best that is available. This is possible only where the would-be teacher has become fairly saturated with his subject-matter, and with his psychological and ethical philosophy of education. Only when such things have become incorporated in mental habit, have become part of the working tendencies of observation, insight, and reflection, will these principles work automatically, unconsciously, and hence promptly and effectively. And this means that practical work should be pursued primarily with reference to its reaction upon the professional pupil in making him a thoughtful and alert student of education, rather than to help him get immediate proficiency (Dewey, 1977a, pp. 255-256).

In this quotation, as in other possible citations, Dewey's reflective teaching has an ethical component which is present in some current formulations of reflective teaching and sadly lacking in others.

Dewey follows with several pages describing a student teaching experience designed to put future teachers on a path leading to the reflective teacher. However, it is important to note that Dewey sees even the best preparation as leading only to a "distinctively apprenticeship stage," which highlights a current problem in reflective teaching research--it seldom focuses on the expert teacher. This limitation is easily understood in terms of research traditions in education. Both research content and research methodology in the past thirty years have mitigated against it. Or as Shulman puts it, rather harshly, "research on teaching was being pursued as if teaching and thought were mutually incompatible" (Shulman, 1986, p. 23). Such is not the case with the essays selected for inclusion in this Current Issue.

The Meaning of Reflection in Teaching

The three following essays, while varied, make the demand of focusing our thinking on the meaning of being a reflective teacher. John Smyth reminds us that

> Whether we are speaking about a reflective stance for experienced teachers or those in training, it is important that the process be clearly seen as based on moves that actively recognize and endorse the decidedly historical, political, theoretical, and moral nature of teaching. When teaching is removed from an analysis of contextual determinants like those within which it is located, it takes on the aura of a technical process. The notion of reflection, therefore, that I want to deal with here is not one that is related at all to passive deliberation or contemplation -- a meaning that is sometimes ascribed to reflection in everyday life. Rather, what I am arguing for is a notion of the reflective in teacher education that is both active and militant (Mackie, 1981; Shor, 1987), that reintroduces into the discourse about teaching and schooling a concern for the "ethical, personal and political" (Beyer and Apple, 1988, p. 4), and that is above all concerned with infusing action with a sense of power and politics.

Maxine Greene makes us see the activity of reflection more personally, linking it to Deweyian freedom.

> Like John Dewey, I would "seek for freedom in something which comes to be, in a certain kind of growth; in consequences rather than antecedents." The implications for teaching and teacher education seem clear to me. Dewey's conception of imagination relates to this and heightens what it signifies. "Imagination," he wrote, "is the only gateway" through which meanings derived from prior experiences find their way into the present and make present experiences more conscious. Without imagination, without consciousness, he said, "there is only recurrence, complete uniformity; the resulting experience is routine and mechanical. . . ." And a conscious experience is always one that opens to what is uncertain, to what is not yet. Recurrence, uniformity, routine: all these fix the human being in place and undercut the likelihood of a search for freedom, as they do the sense of new beginnings and of ventures into the unknown. What is teaching, what is reflective action, lacking these?

And Hugh Munby, in a four part analysis of the writing of Schon and his critics, provides a new heuristic concept "reframing" to help clarify what reflective teachers might do to achieve Smyth's "active and militant" characteristics and Greene's "freedom." Munby's insights into the language problems of this still young movement suggest the need for both theoretical and practical research on the reflective teacher.

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